

[REDACTED]

Must Remain in
Transcription Room

M2502

Barn

Group II

Thursday, December 5, 1974

MR. NYLAND: One little remark about this weekend. I will not be here for family reasons. I will be so-called out-of-town. So, you're entirely on your own. It increases, I think, the responsibility of each person who comes. I think, for instance, we talked in the 5:30 meeting about the activities for this weekend, and there are many things we have to do for each other, and that means that several people also on Saturday will be at different places, helping, doing this - wood, fixing up, taking care of furnaces and storm windows, things of that kind.

How can you have a feeling also on Saturday - on Sunday it's a little different because you come here already - on Saturday we have a little reading. Now we thought it would be very nice if you--those who come on the Saturday wanting to work, even if you are at a different place, that you start out from here, that you come to that reading, and then disperse and go wherever you have to go. There are things to be done with the truck and so forth, you can start from here. You have a little bit of a 'pied à terre'. You start there. You see each other. You produce for each other a certain fellowship, recognition, if possible,

and remembering of yourself as having an aim, and there is not much to it. It is just to get together and use the Barn for that purpose as a central--central point, and then you go and attend to your business.

I only suggest it to try to help you to become a little bit more knowledgeable about each other, and also knowledge--knowledgeable about your own Work, to help you to remember that, to remind you in some way or other of the necessity of Work, or at least an attitude that is based on a seriousness regarding your life. If you can do that early in the morning, it will help you.

You see, what are we trying to do? You know that, when I say it this way, you have an answer. I'm quite afraid that many times we do things which gradually, because of the law of gravity, start to be attracted to the Earth itself, and then they lose themselves. Sometimes we say it becomes monotony. It becomes habitual. It doesn't require as much thought anymore. And so many things we are starting, we have continued for a little while, and then we change them. I've said many times when you sit in your room, it is very useful to change the furniture once in a while, to look at your room from a different angle. And constantly seeing that it was a change, it might remind you of something that you associate with it, because of course it has to be associated with that kind of a thought or a feeling. And so I thought we have now Monday, Tuesday - two meetings - Wednesday, and this is the Thursday. I would like again to make a little change in that for the rest of December at least, as an attempt, because you see we have different activities now going on, regarding Work and meetings. I think the seminars are working out - to a certain extent in any event. We have had five; we probably will have three more. Then I think I will stop. In the meantime I know such a meeting on Wednesday draws from the

other meetings, more or less, at least those who are so-called new, and I don't blame you for that; only the attendance to the three meetings has been reduced. The small groups continue to discuss. I will still meet with a few but there has been a different kind of an aspect of what is, actually is useful for a small group of five or six or seven people together. Now I would like to change the three meetings, which we have here, into one large meeting, I would say on Wednesday. I would like that meeting to be conducted by the three moderators in turn, although when questions are there, each of the moderators should have a chance to give their opinion. I think it would be very useful for them to hear what the others are saying because the contact at the present time between the three moderators is very minimum; and it cannot be helped because we are busy. If we concentrate on one evening in the week - just the one preceding this one - I think there will be a better chance for better attendance. I would advise also those who come to the seminar to attend that Wednesday meeting. And then the three moderators can take turns as I say. Also, I would like to vary that once in a while by having those who go to New York on Tuesday, also take part in such meetings; and reversely maybe, some of the moderators - the three - might like to go once in a while to the Tuesday meeting in New York and moderate there.

It is a different way of breaking up certain things to break, as it were, the monotony and the induction or introduction of something that is different and, because of that, it can act like a fresh wind, blowing through that so as to take away the cobwebs because they always will start and they will always stay until you remove them. It happens in Work very much that after some time you start to use certain words and you think you know, because you don't pay attention anymore to the meaning of the words, and many times you don't even start to account

to yourself that you actually know what is the meaning when you say , I Work on myself. As a result many times these things are assumed that you do know, and I find by experience of course that it isn't true at all. There's a great deal of ignorance in the different meetings at the present time, and I know it because for that reason I started seminars; the aim being that we talk really sense, and that we can agree on certain terminology. And when there is difference of opinion, or opinions which are as yet not reaching the necessary conclusion, that then there is still a chance that we come to definiteness regarding Work on oneself, and that therefore you have no further excuse of not knowing. The only excuse would be that you don't Work with it, and then I say that is no excuse, because if you wish to become interested in these ideas, it entails also Work for obvious reasons, because you have to find out if actually you know what you are talking and thinking about, and in the particular kind of application which we describe and talk about, it will give you a chance to come to an understanding of your own being.

That, after all, is the most important part for a man: that he reaches an understanding about himself; that he knows exactly what he is. We talk about that kind of a truth, because the truth itself will give you information for your own solidity, and when there is something solid within a man, he will have a chance to use that as a foundation on which he has to build, because this is the whole problem: the building of something for your future life in a different form, particularly regarding the first hurdle, which is dying, and that the preparation at the present time in which we call an unconscious state, is to see how much actually can be experienced in the sense of consciousness and conscience. That is why we talk about it. That is why we call it Work on ourselves. And many times we don't know exactly what is meant by even those few words.

Work is Work - on ourselves. The aim is Work--of Work, is true

observation. Gurdjieff says 'exact observation', 'correct observation.' That is what he calls Work as a beginning of a definition. It does mean if you understand the word observation, that there is something that has to see you, because observing means: if I say, I observe myself, I see myself; but I want to see myself in truth, so the observation has, besides just seeing, something else connected with it, and we express that in two words: impartiality and simultaneity. Impartiality: to become really conversant with what is space; and simultaneity is that we become conversant with the concept of time. But all the time it means I keep on and want this 'I' to observe me, I say to give information about myself existing. This is not always clear. The reason for Work is the acquisition of self-knowledge. In the beginning, knowledge of that what I actually am, just self with a small 's'; the increased information as facts about myself, first that I exist, that there is life in me, and that that life is expressed in certain ways and forms, in behavior physically, in of course emotional states, and in very definite mental activity. That's me as a personality. And there is the necessity of observing that.

Of course obviously the reason why I say observing that by means of an 'I' is that this 'I' has to function in a certain way, for the simple reason that I want to have information of a certain kind, not just that what I think I am, or what I remember I have done, but the exact information at the time when it actually happens, so that there is no possibility, in recording such facts, of the intrusion of an associative form of thought, or something that I call a feeling about such a fact, particularly when it has reference to myself. All the time it must be understood that any attempt of Work has to result in the addition of knowledge of oneself. I don't hear that in your meetings. There is much too much still description of just ordinary life, leading up sometimes to the statement of wishing

to Work, and sometimes a little misunderstanding about what is Work. Because this, as I say, dependent on the formation of an objective faculty; that is, that what starts to observe me, that is the faculty of observing in a very definite way which I call objective - not subjective - so it excludes right away any kind of subjectivity, any kind - thought or feeling. It excludes associations. It excludes memory and description. It excludes completely a liking and disliking, or any kind of a feeling about myself.

The word acceptance is not understood. I accept that what I am not because I can accept certain things and live with them. That would be a kind of an acceptance we are familiar with. Acceptance that I am means in any condition I happen to express my life. I want an 'I' to accept me without any criticism, any description, total acceptance of me as I am at any one time, the totality of all behavior forms of my body; the totality of all the feelings I have, and the totality of all the thoughts, particularly when they have reference to me. I remain the center of such observation, because I want self-knowledge, as I say, to form a basis on which future Work can continue.

The acceptance is: there is no further question, no further interpretation of any kind, just I, this here body, exists. When I sit in a chair and I remember Work, and I say to myself, why don't you Work now? Is there an awareness? I use awareness in order not to use being alive, not to use a thought, not to use any feeling. Awareness is an objectivity activity, an objective something that carries the truth of my existence that I exist, as a personality, to me, and that me has to be possible or in existence, has to have a capacity of receiving information of that kind. Now I say many times, why do I want an 'I'? Even if I don't express it in the terminology of an 'I', the problem for me is to establish an awareness, that is, a relationship in the first place of that what I am,

existing, behaving, in all three centers. That is the object of the observation, that is an awareness somewhere registering in me, of that fact of my existence that I am, as I am, not as yet describing it, first the fact of life existing in this body and being alive. But the aliveness has to be registered as an awareness in order to eliminate my subjective-- the subjective elements as represented by my feeling, and represented by my thought processes.

So here I am sitting, and I wish something to be aware. I probably first understand the concept of awareness, maybe before I understand an 'I', but the fact that there is an awareness of me existing and, in truth, registering that awareness for whatever it is, not describing myself, just accepting, not being critical about myself, just as I am. I say many times closing my eyes, trying to look within as if that awareness can actually perceive that what I am. Then I say, if it actually can take place as an awareness which, somehow or other I can experience, and that is a possibility for each person to experience an awareness, because there are such moments in which there are really no thoughts and no wish for a thought, no wish for any feeling, no wish for any description, just a statement of being. That, you might say, is an understanding of a certain kind which takes place at a certain moment, when I'm free from any kind of thought, when I'm free from time, when I'm free from any feeling, any wishing about myself to be different. I just take myself the way I am in any condition of my life, any condition of my life. It does not matter what the condition is and whatever I can describe of it. I wish an awareness to exist. Then I say I want to have this awareness registered for future reference.

Where will I register it? There are many places it can be registered. There is a Magnetic Center which is already free from feelings and from interpretations of the mind. It is a form of my life, which started when

I was conceived, and maybe the assumption is that in this new concept and conception, and new life, life continued to exist, having existed previously, and this time appearing on this Earth in the form of this personality. I say that entry is a pure entry of life not as yet in the form, but going into a form. That I call my Magnetic Center. Logically, I want to see if the concept can be clarified by assuming that this Magnetic Center is in a certain place. And in thinking about it, and the different functions I have, with my mind, and the consideration of my feelings, and that what I distinguish between--differentiate between periphery and essence, and logically coming to a conclusion that there must be an essential essence in which all forms of dimensions, all activities of myself, all different thoughts and feelings have ceased to exist, this central point I want to call Magnetic Center. And then I say I describe it as that where is my life, originally starting, and being put in the form of this body, and gradually developing certain attributes and properties of the body in the form of my mind, in the form of my feeling, in the form of sex. But the starting point was entirely pure. And so when I now look for an observation possibility, I say that what is pure can understand my desire for purity.

By purity I now mean the fact of my existence without any embellishments, just pure and simple, an existence as life itself, but this time it happens to be in a form, which then is observed by my Magnetic Center. But the quality of Magnetic Center is this life 'par excellence'. I'm not talking about where the Magnetic Center is or not even in what condition it happens to be. I don't know where it is. I only want to satisfy my thought and my feeling by putting it, as it were, at the end of something that is essential essence, and then becoming that what is a central point of myself. And comparing myself with the periphery of the sphere, I say it is the center of that sphere, and obviously there are

logical reasons to connect it with that kind of a concept. But the real purpose is life, and then I consider myself as a living person, and I say there is life in every cell of my body. And when I want to have life 'par excellence' all I have to do is to consider the life force in each cell, trying to divorce it from the cell itself. And that concept is correct, but I have difficulty of understanding life in that way, because I have been used to think about life in this form.

So when I say Magnetic Center, I can even imagine 'Magnetic Center existing as life everywhere in my personality, has nothing to do with my unconsciousness. It has to do with the existence of a living force. And therefore that Magnetic Center could be represented by any cell, provided I could get rid of the form. Now I cannot do that, not easily. I say it is possible. And so I use another kind of a concept in order to purify and keep on purifying this observation of myself as life existing, and I say it has to be registered by something of equal value. By equal value I mean equal purity of existence as a life force, without a form.

So I create a concept that answers to that purpose, because none of my cells in my brain are capable to separate themselves from the form in which they exist, because my brain is constantly in action, in an associative sense. Any kind of a cell within my solar plexus is tinted by my body and the form in which it exists. Even when I say it is a rate of vibration, the vibrations also are made up of material forms, this time moving in a certain rhythm. I cannot, at the present time, separate any kind of life force from the form, and I still want a purity of reception.

Therefore I say there must be an 'I' when there is an awareness, when this awareness carries across its awareness, as you might say, establishing a relationship between the object of observation, which is me, and which represents life, and I say, sub-vocally, in a form, registering it now, in that what as yet does not exist. But I say the awareness exists.

That is the most important part of the relationship, and I say something in me knows that an awareness exists. Then I ask myself: what is it in me that is registering the fact of an awareness existing? I say that is 'I'. Now of course I try to describe again: how can I make that 'I'? You might say it is a form of life existing which tries to be free from the form - a certain section of life. Sometimes I say, it is that what is for me life 'par excellence', for which I'm grateful when I continue to contemplate the universe, and finally end up with His Endlessness. I say I end up with an Endlessness. That means there is something existing without a form because it is Endless. At the same time, I end up, and that is the process that takes place when there is an awareness where I do not know where it can register, but I do know it exists because I experience an awareness of myself.

And so when you want to describe your Work and your efforts, you start with the fact of an awareness existing, you might say, perceiving you as an object; and the requirement is that that description is about you existing, in whatever form it happens to be and in whatever form now it is acceptable for an objective faculty. I use that word in order to get used to the idea of something existing which is objective. I give it the form of a faculty because I'm familiar with that kind of idea. A faculty is something that is an existence which has a function to fulfill regarding collecting of data.

Now I cannot say immediately that an 'I' is already that. I can say, within my means of understanding, I can conceive of something existing which then starts to function in the creation of that objective faculty, having in mind a totality of a faculty growing out into something as an entity, which, ultimately, if it continues to grow up and develop and actually becomes an objective faculty 'par excellence', I want to call it an 'I' for me. Why? Because an 'I' - I'm familiar with the word 'I'. It is the most important part of myself when I have physical

eyes with which I see, with which I observe. And so it's logically that that particular facet of a personality becomes engaged in the use of the word 'I', this time an observation process which gives me also an information, and which 'I' receives impressions about the existence of myself, but in a pure form. That's why it is not e-y-e, it is an 'I'. At the same time, I cover something else with it. It is an aspect of myself which becomes, as 'I', the regulating motivation of my life.

You see, I'm familiar with that kind of terminology because I use the word 'I' for whatever I do, whatever I think, I feel. And now I take that word 'I' simply out of that context, and I say I want to restore it to that what was originally meant. And so this 'I' takes on a certain form with which I'm not identified, and at the same time it represents the essential essence of myself as life. I say as such, this life existing, not having a form, not being described, just existing as life, is like life everywhere and always, existing in the totality of the universe as a whole, existing in the existence of His Endlessness existing, endlessly, omnipresent, everywhere and always and knowing that it exists in omniscience.

When I become familiar with such concepts, the concept of 'I' is not so strange, particularly when I say I wish to go to God, ultimately. But I cannot because I'm bound, and so logically I ask God to come down as far as He can. He stays at the outside, at the outside, at the surrounding of my atmosphere, at that what is still within me as an atmosphere, but not as yet formed within, so that then I can be aware of the existence of an 'I' coming, and wishing then to help me. Then I say, come within, because there is life within me and this 'I' can start to feel at home. The three points where my aliveness become important are the centers of my three centers: physically, emotionally, intellectually. In all three centers I make room for this 'I', particularly when the perceptions have to do with the different observations regarding behavior forms which are also

physical, emotional, and intellectual. And making this 'I' feel at home within any one of the three centers means that it can become conversant with the activity of each center, and recognizing in each center the aliveness of the cells which make up my centers.

And so the concept of Work becomes very simple. I wish for self-knowledge. This is the object of the observation: me, I am under observation. That is, there is an awareness becoming aware of my existence as life. I am with my life in any form it happens to be and belonging to my personality. The observation does not exclude any kind of a form in which there is life. It gradually becomes acquainted with the way my life is expressed in any one of the cells of the three centers, and it is this constant association which helps this 'I' to feel at home when I make room for it.

I make room for an 'I' by wishing it to continue to be with me. That means I have to continue to take care of it. I have to see that the proper conditions exist, as it were, for living quarters. I also have to make sure that this 'I' is being fed. It is so obvious that I want to feed this little 'I', I call it, because it is in the beginning only a principle of the Lord, indicating that He is wishing to help but giving only the essential essence quality of life. And it is then up to me to create some container, I call it sometimes, in order to bring it back to my ordinary mental capacity of understanding. And wishing then this 'I' to continue to feel at home, I have to tell it each time, I love you. I wish to take care of you. I want you to be my friend. I want you to stay with me because you have something I haven't got. You, my 'I', has objectivity. That is what I wish. And so if I feed you and if you can grow up in my family as represented by my personality, if I can make you feel at home, if you can then continue at the other end of the relationship, which relationship is expressed by the word awareness, giving then this, what is now me, the object, forming of me you might say, by my own

existence an impression which is then received by this 'I', all I ask is, please register it in its purest form.

I call that an awareness on the part of an 'I', extending then because of feeding it into something which I hope could remain in existence longer than a second, longer than a moment, longer than a flash, longer for me to give this 'I' a chance to see me totally. For that I exist, for the reason I happen to exist, the reason why I am the way I am, the reason why I think the way I do, the way I feel the way I do, the way I behave the way I do because this 'I' does not know much about me. It knows objectivity. It comes from God. That is, it comes from Great Nature. It is willing, because of my prayer, my wish to take care of it, my love for this 'I', it is willing to stay with me. And in return I have to make a payment, because as soon as I don't pay anymore in the form of wishing to give it food; that is, as long as I have a wish for the continued existence of the 'I', regardless of the difficulties of my unconscious living, the 'I' will continue to remain and will continue to observe me, and will continue in its perception via an awareness, I call it sometimes a current reaching this 'I', as it were, registering, not writing it up, becoming acquainted with me, seeing as if this awareness is a telescope, discovering this creature of material form, discovering that what is behavior as the earth, being my body, discovering and wishing to know more about the motivations existing, for the reasons of such behavior, wishing to know more about the mental functions of this creature on earth with which this 'I' is not familiar; but my desire is to bring about a familiarity. That's why I say I want to take this 'I' into my family. It's necessary that I have something that I can look up to and that can become, as it were, a household word. That is my aim.

(SIDE TWO)

You understand now this rather elaborate, elaborate explanation.

You can fit it in, in many ways of what we have talked about in the past. You can find it again and again in description for this little beginner's group. Of that what we really want to know for sure before we start Working, and when you already know a little bit about Work, constantly asking yourself: do I know what I am doing? And do I receive results of my existence? There cannot be any failure in any attempt you make of that kind. There always has to be the knowledge of yourself existing, which is registered as an awareness of oneself. All the time in your reports you must talk about that awareness, the registration of the fact of you being in existence, in a variety of different forms expressing life. I don't want to say too much anymore about it. I much rather like to listen to what questions you have about your own experiences and your own attempts, but now when you describe it, you know what I want you to describe. Your attempts of the usage of an objective faculty, hoping that that will actually grow out to become a full-grown 'I'.

I would like to say a little bit more, not about that. The question of calming came up. Gurdjieff uses that as a warning. What is calming? It is to make quiet that--that what is restless, like calming the sea when there is a storm. Calming myself when I'm a little upset. Why don't I want to be upset? Because I prefer, as we say, to sleep. I don't want to be disturbed. I don't want to take away from myself the different things which I cherish, which I consider of importance, which are the support of me in my unconscious living. I don't want to take anything, have anything taken away from me unless I can consent to it. And when I don't consent and it is taken away just the same, as a result of suffering, or a result of a condition which I don't understand, or an upsetting of my mind or feeling, as a result of being affected by

something from the outside world, which I cannot place, and which does not belong in my ordinary mental vision - that something that I resent because it bothers me and makes me, it disquiets me. Then there is something that sometimes is called the Saving Grace, so that that what affects me is not too much so that it will kill me. And so one has invented self-calming, to prevent too much of a shock. Because if there is a shock which actually threatens my life, I will try to protect my life. And that part is right, to calm it for that reason, but not so far that it is completely calm and that business can continue as usual. I want out of my calming, something to remain which is a little bit disturbing but which is equal to the ability on the part of myself to cope with it. If you understand now the wish to reduce the unrest, up to a point where you can handle it, you also know when to Work. You must Work at such times when there is a little bit of disquiet, just enough to stir things up, and enough of a wish to want to calm that down without disturbing its aliveness, and without profiting by that what exists as a disquieting moment which gives me, at that moment, insight into the reality of my own life. It's only a little by the way that I mention this. Now perhaps you can have questions. You can talk.

Robert Davis: Mr. Nyland?

MR. NYLAND: Yah.

Robert: It's Robert Davis.

MR. NYLAND: Yes.

Robert: How can I make my attempts to Work more pure?

MR. NYLAND: By making them and purifying them as you go along. You know what the impurity is? The influence of a feeling and the influence of your associative mind. Any time that something is registered which leaves a little doubt, that it is not entirely pure because it is affected

by a little bit of a thought, a little bit of a feeling, there is impurity. I continue in that process of trying to change conditions, or to perceive facts which are, by their own nature already, a little bit more pure. I take, for instance, certain activities which have become habitual, and I bring them to the foreground, as it were, in the light of my 'I' to be able to see them. But I have then an advantage that what was habitual as in the elimination, let's say of the mind, is not of such interest anymore in a fact that is now non-habitual, but comes from an habitual region. The same applies to my feeling. So in that way I can change the conditions of that what I wish to observe as an object. I can also create conditions which are much more conducive so that there is more possibility of purity remaining. I can change the condition of my body when I wish to observe my body, but not having it become too unquiet, too much in tumultuous state, too much in a state of chaos, too much affected by a variety of thoughts for which there is no room, and where I actually cannot come to any conclusion, too much of an upset condition in my feeling, too much energy being used for the maintenance of an ordinary life in excess of that what is necessary for the simplicity of life itself. All--all the time having in mind that I want to receive a pure impression of the fact that I am in existence, and that that I can judge by the wish to accept totally that what I am without any, any questioning. When there is no further question, it is pure. All right?

Robert: All right. Thank you.

MR. NYLAND: Continue and continue to make such attempts, five times, quintessence, five times the process for purification. Making five times the same attempt, with the same intensity, with the same wish for purity. Each time a little bit more impurity will drop away, mostly because you become familiar with it. And then you say, that is not of my liking, but it will disappear. And the next time around in the next fractionation,

in the next distillation form, in the next purification to reach the quintessence of that kind of separation, it will be more and more pure. And perhaps after five times making such an attempt, there will be purity in comparison to that what I, at that time, at that particular time of my development am capable of. Don't forget that. The purity increases with the development of 'I'. The purity increases as purity with the continued effect that it has on me as receiving objective information about myself. All right?

Robert: All right.

Ebrahim Taghbostani: Mr. Nyland?

MR. NYLAND: Yah.

Ebrahim: This Ebrahim.

MR. NYLAND: Yah.

Ebrahim: As far as I understood about nature, I think nature keeps me to sleep, but somehow I feel there is something within nature can help me more understand about my aim which I have. My question is: how can I have a relationship between me and nature?

MR. NYLAND: No, the question is now - the supposition is there is something in nature. That means that what you say. That is so far only a belief. There is no particular reason to know more about nature because you are completely natural the way you are already. And you can study nature and the way nature behaves. If you could study nature in the way she, as nature, wants to become aware, that's different. If you can discover that in the particular growth of nature, but you see, it's tremendously difficult because what is nature? The Earth? Do the planets belong a little bit to nature? Does the Sun, our solar system, really represent nature? Where does Great Nature begin and where does nature stop?

I don't think you can get very far by the consideration of Mother

Earth or Mother Nature. As I say, many times they are two enigmas: Mother Nature and Father Time. I don't know anything about them and they remain incognito. They don't want me to know them because they are afraid. The only way for one, any kind of a person, is to consider his own nature, the way he is on this Earth, the way he is behaving as a result of being on this Earth, because the influence of the Earth itself has made human beings what they are, and we are representations of Mother Nature in a little bit of a smaller form as a personality. No. The search is to find within oneself that what is not natural. And I mentioned it a little while ago. Magnetic Center is not natural because that is where life has begun and then it became imprisoned, but it didn't change its principle. I've said that what is life in any cell, provided you can take the cell away as a form, you will retain that what is essentially essence as life. There are certain ways by which, at certain times, certain people can behave unnaturally and then represent, you might even call it, a particle or a segment of Great Nature. You have to seek for that. Sometimes it does exist that you can become in contact with it. Sometimes in Great Nature it has a facility to come down and extend also within this nature, because sometimes Great Nature has a very definite wish for searching out, in nature itself, what could actually become changed and made into Great Nature, the same way as God wishes man as he is to become a child of Him.

The study for man is mankind, not nature. In studying mankind, he finds nature as represented by a three-centered being. It's the best condition of nature that exists. It is far better than an animal and far better than a plant. But then in the consideration of what I am naturally, I start to discover that there are also other things which are not immediately natural, and which are subject to my questioning. And the continuation of the search of myself within my nature will lead me from the

periphery to that what is essential, and sometimes I hope I will reach the center of all things within me, which is that what is imperishable. I call it Magnetic Center.

Continue the way we are talking about. Don't introduce something that is different because I'm afraid it will lead you astray. The question of Work is the establishment of an objectivity. That will mean freedom from anything that is subjective; and each person is at the present time totally subjective with the exception of one or two little cells which remind him of his real birthright. Does that answer it?

Ibrahim: Yes, Mr. Nyland.

MR. NYLAND: Don't burden yourself too much with thoughts that have very little to do with Work, if you want to Work. If one wants to Work, Work for six months. Concentrate on that what is Work on oneself. Then you will know what is what and what is for sale. Afterwards you can philosophize a little bit. It's quite all right and sometimes necessary. And you can look at Mother Nature and you say I'm going to open the secret of Mother Nature also. But have something to work with first. All right?

Ibrahim: Okay. Thank you. Yes.

Jim Thomas: Mr. Nyland?

MR. NYLAND: Yah.

Jim: Jim Thomas.

MR. NYLAND: Yes, Jim.

Jim: If I possessed an 'I', would it have anything to do with organizing my everyday life?

MR. NYLAND: Oh, I'm afraid it will. But it all depends if this 'I', if it was actually possessed by you, how far it has gone in its own growth, and even to what extent you're serious about wishing it to help you. I think on the road for the acquisition, how to learn - that is, acquisition of knowledge - to learn how to take care of an 'I', I already see many

things that I believe would be useful for an 'I' existing, which then can be turned into usefulness regarding my own body, the way it is, and my own unconscious states. Sometimes I don't even make a separation: what is good for my 'I' is good for me. When the emphasis is on the wishing of an 'I' to become objective, it is already good for me to try to be objective as much as I can in my unconscious states. When it is necessary to acknowledge an 'I' as giving and guiding me in my life and having that kind of authority, it is already useful in myself to see what condition this 'I' would be, if it were conscious, by trying to give authority to that what is unconscious, but perhaps a little bit more in authority in an unconscious state. There is of course an influence on myself as I grow. When this 'I' is there, it can start to influence me already at an early age. It may not be full-grown, but when Jesus was in the Temple he was only twelve years. And at that time he talked about the Scriptures in such a way that it amazed the Pharisees and the Sadducees. So there was already knowledge communicated. And there is no question about an 'I'. But where is the 'I' when I still have to make sure that I keep on feeding it? And when I don't have the wish there is no 'I'. So of course your question becomes a little theoretical. All right?

Jim: Yes.

MR. NYLAND: Yah. It's good to have an aim. Don't make it too far.

Bob Howe: Mr. Nyland?

MR. NYLAND: Yah.

Bob: Bob Howe.

MR. NYLAND: Yes, Bob.

Bob: In reviewing my Work attempts...

MR. NYLAND: In what?

Bob: In reviewing...

MR. NYLAND: Reviewing? Yah.

Bob: ...my Work attempts, when I make a Work attempt to the best of my ability - the way I understand it - I find that I don't have a result of self-knowledge.

MR. NYLAND: The whole idea is to receive knowledge of yourself. If you don't find it, you don't Work in the right way. It's obvious that it's either one thing or another. Work must end in self-knowledge. If it doesn't, there is no Work. Revise your way of Working, finding out what is meant by this process of observation, impartiality and simultaneity. Place this 'I' wherever you wish. If you create it, you can create it in your head, you can create it in your heart, you can create it in other places of your body - it doesn't matter, provided it could start to function. You will know that it has to function when there is already that awareness, which is the result of your own wish of seeing that what you are. And then the necessity for the purification can be left to an 'I'.

Try to revise your way of Working and see if you actually understand what is this objectivity, what is this acceptance of myself that I am - no description. What is really a concept of timelessness, if you can understand that? And see then if, in such attempts, an 'I' remains for a little longer than just a moment. All the time it must give you information about you, because you are the object for such observation. That is the whole point I made. All right, Bob?

Bob: Okay.

MR. NYLAND: Check with yourself, check with others. I Work in this and this and this way. Is it right? Ask ten people. Find out what they know. Then maybe you can find out for yourself to what extent you're right. And verify it with ALL AND EVERYTHING. It is there. You have to look for it. ALL AND EVERYTHING has all these statements we talk

about. I'm never deviating from ALL AND EVERYTHING. I illustrate it a little bit, and sometimes perhaps clarify it because I use shorter sentences. Keep on reading, but poring your mind into it. Concentrating on each page, pondering about it. What the hell is this Gurdjieff talking to me about? Studious, search - it is necessary. It cannot be done just by a little wish. Constantly attention to be given to that what I want to find out. That kind of seriousness. When I Work, or sometimes I'm busy in other things, then I don't Work. I would be stupid to Work then. But when I can Work, let me Work. Then I can extract everything possible out of my unconscious existence on this earth, and finally I will be able to kiss it goodbye.

Jerry Prince: Mr. Nyland?

MR. NYLAND: Yah.

Jerry: When I - this is Jerry.

MR. NYLAND: Yes, Jerry.

Jerry: In times when Work is good it leads to states of excitement and also well being; and those states seem to interfere with further Work. And I think it has to do with both impurity which you talked about and also self-calming which you talked about.

MR. NYLAND: Well, then don't enjoy it as much, if you feel that that interferes. It need not. But the enjoyment takes up a great deal of energy. And of course one wants to linger on the enjoyment because it is nice, it's cozy. If you want to continue to Work you say, just a little bit. It's enough. I keep on Working. With that your determination will upset completely the state of joy. If you want to indulge in it, then of course there is very little chance. Naturally it interferes. So, come back again and again when you are in a state of a wish to Work and you want to afford the time for it, and you want to take off that kind of a time sometimes at the expense of your ordinary life. With other

words, try to reduce your ordinary life to such simplicity that it requires only a very, very little amount of energy. If it can become that simple there will be plenty of energy for another purpose. But of course, you cannot do that when you're engaged in ordinary existence, and certain things are required of you. You have to concentrate on an unconscious performance. Every once in a while when you load a kiln, you've got to be there completely. There's extremely little time and even if the time existed, there's very little energy, and sometimes even there cannot be a wish because you're completely taken up by the fact that Mother Nature requires you to do pottery. All right?

Jerry: All right, Mr. Nyland.

MR. NYLAND: You can take a strong stand against such enjoyment. You can even say no, I don't deserve it. You can say I'm just at the beginning, don't bother me now. I'm trying to set certain things in motion. I would like to provide for myself a movement, something that can remain a little longer in existence. And now you, with a little bit of joy and enjoyment, comes in and prevents me. If you put it on that basis, you will see that the accent is placed much more on the utter necessity at such a time, to wish to continue to Work and not to tolerate any interference. That determination I would say is very good.

All right, Jerry?

Jerry: Yes. Thank you.

MR. NYLAND: Good.

Harry Pharr: Mr. Nyland?

MR. NYLAND: Yah.

Harry: This is Harry.

MR. NYLAND: Harry Pharr?

Harry: Yes. At times - the times that I get results in Work that kind, that I am, with no criticism, seem always to be of an emotional kind,

and sometimes...

MR. NYLAND: That is all right.

Harry: Yeah.

MR. NYLAND: Provided you accept it. As soon as you say it's an emotional kind, you already start to describe it.

Harry: Well, they always seem very right to me.

MR. NYLAND: No, wait a minute. You say they're right. I say they're not because you already determine it is an emotional state.

Harry: Well, it's just I...

MR. NYLAND: No, no, it may reach you through an emotional state, but then there is no further emotion. The 'I' does not recognize an emotion. It recognizes only life. So as soon as you define it as an emotional state, it is not Work. You understand that?

Harry: I think I do.

MR. NYLAND: Okay.

Harry: Uh.

MR. NYLAND: Okay, but don't say, but now...

Harry: All right. My question is that I usually, when I say I want to Work and I try to apply what I hear as far as ABC, I just can't get anywhere.

MR. NYLAND: No, don't. The emotional road is perfectly all right, only at the time when it actually becomes Work, there is no further emotion. The emotion has served its purpose in the form of a wish.

Harry: I see.

MR. NYLAND: But you see, that what is an emotional, what we call an emotional approach, means that I wish something to be present to me. And that in relation to that what is the higher form as a presence, I become different, and I put, as it were, my best foot forward. And then I wish this higher form to accept me the way I am, the way I am then. There is

no further emotion in the description of what I am. All I wish is the acceptance on the part of that what is of a higher nature. The emotional wish, whatever that may be, leads me to the wish to be in the presence of something of a higher nature. From that time on, it's exactly the same as an 'I'. But don't try to mix it up and make it ABC; it won't help. Continue with what is needed because that what is of a higher nature also has to accept you, also has to be impartial to you. You still have to become nothing in the presence of that what is a higher nature. You have to lose all so-called self-esteem, self-liking, wish for self-expression. All that are ordinary attributes of an unconscious state, and belonging to the feeling center or to your mental center. All that has to be reduced and nullified in the presence of that, so that that what you wish is nothing. That what you wish is the existence of that what is of a higher nature. And your prayer is: Not my will, but Thine. It means I am nothing. And I have to understand that. I have to lose myself completely in order to find myself in a higher state of being.

No objection to the emotional conditions and the feelings, whatever will lead you to Work, it doesn't matter. It doesn't matter where it comes from. It can come from your grandmother. But I want to use it for myself to create a condition of objectivity. That's what I'm interested in. Yah? You see that, Harry?

Harry: Yes.

MR. NYLAND: Yes, all right. Good.

Harry: Thank you.

MR. NYLAND: All right. There should be some more questions.

Andrea Asti: Mr. Nyland?

MR. NYLAND: Yah.

Andrea: It's Andrea.

MR. NYLAND: Yes, Andrea. You remember our pact? You remember - it's all right, I like to hear what you have to say, but it has to be about Work.

Andrea: Well, it's a question. It's about the difference between, you said when you have an awareness, there's no description. And if I have a result and I know what my body is doing, like I say I Work and I know that my lip was stuck out.

MR. NYLAND: Yah, but why? Why describe it?

Andrea: But I mean that's what I notice after. Is that awareness or not?

MR. NYLAND: No. When your lip is sticking out, it doesn't matter to the 'I'.

Andrea: But I mean that's a--is that a fact of exist...

MR. NYLAND: No. It's a fact of existence, but it's not...

Andrea: Is that a knowledge about myself?

MR. NYLAND: No.

Andrea: It's not knowledge?

MR. NYLAND: It's a description afterwards of that what you remember you are. And maybe you can still stick your lip out and do it.

Andrea: Mm.

MR. NYLAND: But it doesn't mean there is anything objective about the registration of it. The fact that you stick it out, it has a certain connotation so it is described.

Andrea: No, but I mean when it was registered.

MR. NYLAND: No, no. I doubt very much if it was registered. I would even go so far: as an 'I' actually observes, it does not know at that time the form in which it is.

Andrea: That's what I want to know.

MR. NYLAND: Okay, okay, that's right.

Is it difficult?

Bob Kosut: Mr. Nyland?

MR. NYLAND: Yah.

Bob: It's difficult.

MR. NYLAND: Yah. All right.

Bob: You had mentioned warning moderators to speak at these meetings and I thought about that a great deal. And one of the things that for me came out of the meeting that I moderated two weeks ago was a real disturbance within myself which I haven't really been able to resolve exactly what it is. It seemed to me that during the meeting itself I was able to give out a certain kind of energy about inner life, but at the same time, was not able to connect really with people about Work in a certain way, like the way you talked about it before.

MR. NYLAND: Yah.

Bob: And it's like something that happens, you know it's sitting there, you want to be able to but it just doesn't...

MR. NYLAND: Yah.

Bob: ...it just doesn't happen.

MR. NYLAND: That's many times that sometimes you like a friend and there is no friend and you wish it. It isn't there. The people you meet or the people you talk to are not touched in the particular place where they could react to that what you wish to receive. And it may be because they are too ignorant or insensitive, or you didn't put it in the right form. I don't think you have to look at it as something that is a failure. I think it's a way of finding out that perhaps, and I would always give the benefit of the doubt to the people of the audience. I would keep on saying 'I said it so beautifully and I meant it so well and those poor people didn't understand me.' You see what I mean? It may not be the truth but I can continue to live with it. And I leave it to the future and my own development to find out what actually is the case because the

more I keep this in mind, the more clarity I will get. And then there will be a certain time in which I've no hesitancy of pressing exactly that what is a sore spot in me. I will be able, in time, to touch my ego and not react.

Now I need people to do that so that I can develop, and the way I would look at it, you make an attempt to the best of your ability and there is not the desired result that you hoped for, but perhaps the result was not the kind that you could hope for. It may be as an interpretation on the part of yourself. In any event you feel disappointed. You have to continue with that kind of disappointment for yourself to accept it, in the way it actually has taken place. That is, what is the truth about not being able to reach a certain group of people, when your intentions are, let's call it, (under the track). I would not consider it something, as I say, of a failure. I would simply say: well, I did not but maybe next time I will find out, but I don't want to be disturbed now by it because it is all in the nature of my growth. And then I accept it. All right?

Bob : Yeah.

MR. NYLAND: Yah. Whenever one grows up, you never measure, only other people measure you. You, yourself, really don't know. But when you compare, and you see several years ago, you say, ah, but I have grown. It is that condition. All right? Yah.

Yah.

Vin Woods: I have a question also about those meetings, the ones in the city. The last one that I did was disturbing to me because there was some quality missing from it. And seeing it missing in that meeting, I recognized it missing in my own self and my own Work. I, I, it's hard for me exactly to put a finger on it. There's a certain expectation that I, that I see in people that come to the meeting in the city, where they're hoping

or they expect to find at that meeting an answer in the form of a technique or a routine that they can apply, that if they do it correctly will give them a result that they have in their mind. And, and not wanting to feed that kind of an image of what Work is and remembering that kind of an image when I began Work myself, I felt that something was vague or unformed.

MR. NYLAND: Vin, when a person - supposing you have a class in Spanish and that is what you're teaching, and there comes a Frenchman and he says, I would like to talk French. Immediately you would say, I'm sorry you are in the wrong classroom. For me it is like that. People come and expect to be heard, expect you to listen to them in whatever there is of their philosophy, and then sometimes they expect to be convinced. And with all such people I would say you're in the wrong class. We talk here about Gurdjieff. If you don't know enough, read a little bit so that you can understand why we are doing it. Now if you want to know about Gurdjieff the way we talk about it, and particularly certain concepts and the application, you're just welcome to sit and listen. And if you have any questions it has to do with that what we were talking about, not what they were thinking about. You see, you can separate yourself very much from such people, and simply leave them. Say, well, too bad, come back again next time when you know a little bit more about what you really want. But we talk Gurdjieff. Yah? That will give you strength and it's good for them to find out that they cannot talk all the time themselves.

All right? That's it, huh?

Bob: Yah.

MR. NYLAND: I would say then, good night. Try to remember what we talked about. Next time when we come, we talk, but you must, you must talk. When I say we, the emphasis really should be on you. In that form

aliveness, in that form using aliveness to become aware, if you can.

Goodnight everybody.

END TAPE

Trans: Ottawa
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